

the *Cistellana* of Plautus the usage is referred to as Tuscan.¹

Augustus rebuilt Carthage and it appears that the old usages had survived the interval of one hundred and fifty years. The temple of Tanith was rebuilt and called that of the celestial virgin. The

Romans forbade sacral harlotry, which was in strong antagonism to their sex mores. Hahn has called attention² to a passage which proves the existence of sacral harlotry in Scandinavia just before the introduction of Christianity in the tenth century. The hero

remains through the winter with the woman who was the consecrated attendant of the god Frey and who traveled about with his wooden image. The people take the hero to be the god, and rejoice when the priestess becomes a mother by him.³ The Mexi-

cans, with the same interests, under like conditions evolved the same customs and similar ideas. Mayas of the lowest classes sent out their daughters to earn their own marriage portions.⁴

595. The same customs in the Old Testament.

In i Sam. i

Hannah vowed that if God would give her a son she would

devote him to the Lord, in sign of which no razor should touch

him. She gave him to be an *cedituus*, who lived in the temple

awaiting divine instructions and commissions. In Josh. ix. 23,

27 we have a case of war captives condemned to menial service

in the temple. In Ezek. xlv. 8, 9, the people are blamed for

putting heathen in the temple service instead of doing it themselves. The *kedeshim*, temple prostitutes of

both sexes, are

frequently mentioned in the Old Testament, especially at every

reformation of the religion. They seem to become objects of

condemnation within the period of the history.

596. Antagonism of abundance and excess. The Germans had a Corn-mother, a goddess of agricultural growth and fertility. The Mexicans also had a mother-of-the-gods, Teteoinnan. The former became a harlot. The latter, by her sex activity, brought about growth and abundant reproduction, and became a goddess of lewdness.⁵ Thus wherever the agricultural interest controls

¹II, 3, 20.

² *Globzis*, LXXV, 286.

³ *Script a Hist. Is land or um*, II, 67.

⁴ Bancroft, *Native Races of the Pacific Coast*, I, 123; II, 676.

⁵ *Archivf. Anthrop.*, XXIX, 138, 150.